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that curious reading in Mark 16:15 which he and the Freer Gospels alone exhibit. Professor Sanders' skilful and thorough studies of this and the other Freer manuscripts will be awaited with the utmost interest.

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### JOHN MILL ON THE LATIN GOSPELS

At the end of my note on, "The Gospels in the Latin Vulgate" (*The American Journal of Theology* [1907], pp. 501 f.), I bespoke for my observation and conclusion, "*which appear to be new*" a thorough examination and if possible acceptance. I was not aware that quite the same observation had been made and the same conclusion drawn two hundred years ago by John Mill in his famous Greek Testament of 1707. It seems a fit memorial due to this biblical scholar (died June 23, 1707) to call attention to this fact. (See his *Prolegomena*, pp. l-lviii of the original edition; §§513-605 in the edition of Küster.) From § 377 onward, he treats of the "*Versio Italica*, edita circa tempora Pii P. ut videtur," §379, "*adhibita in consilium hodierna Vulgata, quae quantumcumque vitiata, haud exiguam certe partem retinet veteris genuinae.*"

§ 513: "*Explicanda interim restat indoles, ut ita dicam & constitutio Versionis hujus Italicae. Ea vero, quod ex stylo colligimus non unius erat, sed variorum: qui in id unum incumbabant, ut sermone simplici ac plano, qualis Ecclesiis Occidentis jam in usu erat, textus Graecus caste & fideliter exprimeretur. Interpres Matthaei fidus in primis erat, & quidem superstitiose accuratus. Apices Graeci textus scrupulose scitatus est.*" Mill describes his way of translating §§ 513-20 and concludes: "*Ut proinde facile credam, Versionem hujus Evangelii confectam fuisse ab Auctore quopiam, cui nulla pars fuerit in transferendis caeteris.*"

In § 521-542 he treats of Mark beginning: "*Interpretens certe Marci a Matthaei illo diversum fuisse, ex eo apparet, quod aliis omnino in eadem re exprimenda utatur vocabulis.*" The examples follow.

In §§ 525-32, speaking of Luke, he says: "*In Evangelio Lucae Interpres (qui et ipse alius videtur ab utroque priori; unde enim aliter κατάλυμα . . . . καταμόνας . . . . κεράμιον . . . . διαφέρετε ὑμεῖς . . . . γέννημα ἀμπέλου . . . .)*"

In § 533 he begins on John: "*Evangelii Joannis Versionem quod attinet, & ipsa quidem Auctoris fuisse videtur a caeteris tribus diversi: id enim ex diversa vocum earundem interpretatione colligo.*" There follow examples such as *λάβρα, νάρδου πιστικῆς, ξμελλε*, etc.

Finally, § 537 on Acts: "*Actorum Apost. idem translator est, qui Evangelii Lucae, id enim ex vocum quarundam utique Libro isti communium, interpretatione colligimus.* There follow examples such as ἀνωθεν, καθεξῆς, ἀντιλαμβάνεσθαι, ἀπογραφή, πατριά, etc.

It seems strange that these clear and explicit statements could fall into such oblivion that modern scholars should treat the New Testament Vulgate as a harmonious work, so that it appeared to me quite a new discovery when I hit upon the same observation and conclusion which John Mill two hundred years previously had expressed.

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